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AUTHOR Chestnut, Stephen Lawrence
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ABSTRACT

Twenty-four units which focus on the contribution of women and minority group members to the development of the Pacific Northwest provide supplementary material for high school social studies classes. The lives of 12 women are treated in separate units. Other topics include the Pacific Northwest 100 years ago, the temperance movement, oral history of women, the Chinese Exclusion Act, Japanese-American internment, and the Filipino community. The lives of George Washington (a black man who founded the town of Centralia, Washington) and George Washington Bush and the speech of Chief Sealth are also covered. Each unit includes objectives as well as specific activities to help students understand the materials. Although some units include all materials needed, most rely on outside readings. A bibliography of these readings is included. (IS)

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A NOTE TO THE READER

These teaching units were developed and field-tested by Stephen Lawrence Chestnut, a social studies teacher at Grandview High School in the Grandview, Washington School District.

I thank Larry Strickland, Supervisor of Social Studies, Basic Education Section, Division of Instructional Programs and Services, for reviewing these units.

DIVISION OF INSTRUCTIONAL
PROGRAMS AND SERVICES

Warren H. Burton, Director
Office for Multicultural
and Equity Education

UNIT 1

SACAJAWEA

One of the most important events in the exploration of the Northwest was the journey of the Lewis and Clark Expedition. The group encountered many difficulties after setting out from St. Louis in May of 1804. By the time they returned in September of 1806, most people believed that Lewis and Clark's party had died in the wilderness. One of the reasons that the expedition was a success was because of a young Indian woman named Sacajawea.

Sacajawea, which may have meant "bird woman" or "boat launcher"[1] was first introduced to Lewis and Clark in 1804, at Fort Mandan, near present day Bismarck, North Dakota. She had been kidnapped from her native Shoshone Tribe by Minetaree raiders near the headwaters of the Missouri River at the age of twelve. The two captains had hired Sacajawea's husband, a French-Canadian trapper named Touissant Charbonneau as an interpreter. Charbonneau brought his sixteen year-old wife to the fort as she was curious to see the Americans. Charbonneau and Sacajawea were expecting their first child soon and it was decided that Sacajawea would accompany the expedition. Lewis and Clark realized that it would be advantageous to have Sacajawea with the party since they would need to buy horses later on in the trip from the Shoshone Tribe in order to make it across the Rocky Mountains. Also, she would be able to act as an interpreter and guide through the unexplored territory of the upper Missouri River.

Sacajawea delivered a baby boy named Jean Baptiste, on February 11, 1805. The baby was nicknamed "Pompey" or "Pomp" which is the Shoshone word for "first born." Pomp was carried on a cradleboard on Sacajawea's back for the first eighteen months while his mother helped guide the expedition.

When the expedition resumed, a few weeks after the baby was born, Sacajawea and Pomp rode in the flagship pirogue along with most of the group's equipment. She showed the men how to gather wild artichokes and often supplied the entire party with roots and berries. She continued to show her importance to the group when she saved much of the boat's equipment in a near disaster on the turbulent Missouri River by calmly wading waist deep into the water with Pomp on her back! According to Lewis, "She was equal in fortitude and resolution with any person onboard at the time of the accident."[2] Clark and Lewis became concerned when Sacajawea became very ill, but after treating her with medicine she quickly recovered.

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[1]Donald Jackson, ed. Letters of the Lewis and Clark Expedition with Related Documents, 1783-1854. Urbana: University of Illinois Press, 1962, p. 316.

[2]Gerald Snyder. In the Footsteps of Lewis and Clark. National Geographic Society, 1970, p. 116.

As the group ventured farther along the Missouri River, the knowledge of Sacajawea became valuable. When the expedition reached the headwaters of the Missouri River, Sacajawea recognized the exact spot where she had been kidnapped. Until this point in the journey, their route had been through territory unfamiliar to her.

At last, Lewis made contact with the Shoshones and Sacajawea happily hugged a friend who had been kidnapped with her but had escaped. Later that day at the powwow between Lewis and Clark and the Shoshone chief, Sacajawea was to act as interpreter. She immediately began hugging the chief amidst great tears of joy when she realized that he was her own brother, Cameahwait!

Fortunately for Clark and Lewis' group, Sacajawea did not stay with her tribe but continued with the expedition. Throughout the rest of the trip to the Pacific Ocean she and her baby were a sign of peace to each new tribe that was encountered. Charbonneau, Sacajawea, and Pomp spent a second winter with the expedition at Fort Clatsop, the camp built at the mouth of the Columbia River.

While on the long journey, Captain Clark had become good friends with Charbonneau, Sacajawea, and Pomp. Clark nicknamed Sacajawea "Janey" and called her son "my boy Pomp." Charbonneau, Sacajawea, and Pomp traveled with Clark on the return trip, while Lewis and his group took a more northerly route.

When the expedition reached Fort Mandan on the return voyage, Charbonneau, and Sacajawea decided to return to their lives of fur trapping. The captains paid Charbonneau $500 for his part in the expedition, but paid nothing to Sacajawea. Later, however, Clark wrote to Charbonneau:

> Your woman who accompanied you that long and dangerous and fatiguing route to the Pacific Ocean and back, deserved a greater reward for her attention and service than we had in our power to give her at the Mandans.[3]

Perhaps trying to make up for this injustice in another letter, Clark offered to raise and educate Pomp in St. Louis. Five years later, in 1811, Sacajawea and Charbonneau visited Clark to take him up on his offer. Pomp was educated in St. Louis and raised with a royal family in Europe, and returned to the American frontier in 1829.

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[3]Thomas Flaherty and Jim Hicks, eds. The Women. Time Life Books, 1978, p. 24.

There is more than one version of what happened to Sacajawea after her visit to St. Louis. Shoshone tradition says that she lived to the honorable age of 100, and died on the Wind River Indian Reservation in Wyoming. However, notations in a log book from Fort Manuel, a fur trading post on the upper Missouri, probably describe when Sacajawea actually died. On December 20, 1812, a trader at the fort wrote: "This evening, the wife of Charbonneau, a Snake squaw, died of a putrid fever. She was the best woman in the fort, aged about twenty-five years."[4] So ended the life of one of the great explorers of the Northwest.

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[4]Jackson, op. cit., p. 639.

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Snyder, Gerald. In the Footsteps of Lewis and Clark. National Geographic Society, 1970.

The Western Writers of America. The Women Who Made the West. Garden City: Doubleday, 1980.

UNIT 1

SACAJAWEA

I. Objectives: The students will be able to:

A. Plot the journey of Sacajawea on a map of the American West to develop mapping and geography skills.

B. List three things that Sacajawea did to aid the expedition to measure reading comprehension.

C. Describe what might have happened to the expedition if Sacajawea had not accompanied them to develop the cognitive process of application.

D. Explain what kind of personal qualities Sacajawea must have had and give reasons for these qualities to develop the cognitive process of analysis.

II. Learning Experiences

A. Have the class read the student materials entitled "Sacajawea" and list on paper three things that Sacajawea did to aid the expedition.

B. View the filmstrip, "Lewis and Clark" (by Ken and Ellen McGill, Bowmar, 1974). After viewing the filmstrip, discuss with the students how Sacajawea's role in the expedition was described.

C. Using the student materials on Sacajawea and the map on p. 107 of the text, have students plot the route of Sacajawea on a map of the American West.

D. As a summary activity, have students answer these questions on paper: (1) What might have happened to the expedition if Sacajawea had not accompanied them? (2) What kind of personal qualities might Sacajawea have had? Give supporting evidence for these qualities.

UNIT 2

NARCISSA WHITMAN

I. Objectives: The students will be able to:

A. Explain ways that Narcissa Whitman was suited to life on the frontier, and ways that she was not suited to life on the frontier, as a measure of listening comprehension.

B. Discuss what Narcissa Whitman might have done with her life if there had been more opportunities for women in the 1800's, with supporting reasons to develop the cognitive process of application.

C. Describe what they would have done if they were Narcissa Whitman and discovered that they could not relate to the Cayuse Indians, to develop the attitude of empathy and the cognitive process of synthesis.

II. Learning Experiences

A. Read to the class the story of Narcissa Whitman (Dorothy Gray. Women of the West. Millbrae: Les Femmes, 1976, pp. 21-35). Have students list all of the character traits that made Narcissa Whitman suited to the frontier, and those that did not. List these responses on the board.

B. Discuss with the students what Narcissa Whitman might have been able to do with her talents and character traits if there had been more opportunities for women in the 1800's. Have the students give reasons for their answers.

C. In a written essay, have students describe what they would have done if they were Narcissa Whitman and discovered that they could not relate to the Cayuse Indians. Have the students give reasons for the course of action they describe.

UNIT 3

ELIZABETH SMITH

In April of 1847, Elizabeth Smith, her husband and children, set out from Indiana for Portland, Oregon Territory, over the rugged Oregon Trail. She kept a diary of her journey and in these entries described the last leg of the journey to Portland, a raft trip down the Columbia River.

November 9, 1847 - Still in trouble. Waves washing over the raft carrying our wagon. We already have to eat less. My husband went out this morning to look for food. He left no man with us except our oldest son.

It is very cold. Ice hangs from the bottom of the wagons. Tonight Adam Polk died. No one was with him but his wife and I. We sat up all night with him.

November 10 - We're still waiting for calm weather. My husband returned at 2 o'clock. He had carried 50 pounds of beef on his back 12 miles. By this time the water had become calm. We began moving once more. But the wind began to blow and we were forced to land.

It took my husband and boy an hour and a half to land in the darkness. Meanwhile, water ran knee-deep over our raft. The wind blew and we were freezing cold. We women and children did not try to get out of our wagons tonight.

November 11 - We started out this evening. Floated about three miles and landed after dark. Here we found Welch and our boys with our ox team. They had gone forward on land while we floated.

November 12 - We buried Mr. Polk. Rain all day. We are living entirely on beef.

November 18 - My husband is sick. It rains and snows. We started this morning on land around the falls with our wagons. We had five miles to go, I carried two of my children through the snow, mud, and water almost up to my knees. It is the worst road an ox team could possibly travel.

I went ahead with my children. I was afraid that the wagons would turn over into the mud and water.

My children gave out - they were cold and tired. The boys had to carry the younger children on the ox team to the camp. I was so cold I could not feel my feet. We did not camp until after dark. Not one stitch of our clothing was dry.

At the camp I found my husband very sick in the Welch's wagon. The children and I had to stay up all night, waiting for our wagons to catch up. I have not told half of what I suffered. I can't put it into words.

Hundreds of people are camping here. They are waiting for boats to take them down the Columbia River.

November 19 - My husband is sick. We can do little for him. Rain all day.

November 20 - Rain all day. It is hard to cook, impossible to keep warm or dry. My feet hurt so badly from the cold I can't wear shoes. I have to walk barefoot.

November 21 - Rain all day. I have to run everything myself. Can't write any more now.

November 27 - We left our camp. Now we are floating down the Columbia River once more, on a flatboat. Traveled all day despite rough waves. Passed Fort Vancouver in the night. Landed a mile below it. My husband has never left his bed since he fell sick.

November 28 - Still moving on the water.

November 29 - Landed at Portland at 11 o'clock at night.

November 30 - Raining. This morning I tried to find a house to rent. At last I found a small, leaky one with two families already there. Mrs. Polk and another widow were in this house. It is crowded!

My children and I carried a bed about a quarter of a mile to the house. Put it down on the muddy floor. I got some men to carry my husband into the house through the rain.

We ran out of money. I had to sell what few things we had left.

January 15, 1848 - My husband is still alive though very sick. There is no medicine around here except at Fort Vancouver. But the people there will not sell one bit of it.

January 31 - Rain all day. If I could tell you how we suffer, you would not believe it. The shed we live in leaks all over. Here I sit up, night after night, with my poor sick husband. I have not undressed to lie down for six weeks. Besides this, I have a cross little baby to take care of. Indeed, I cannot tell you half.

February 1 - Rain all day. This day my dear husband, my last remaining friend, died.

February 2 - Today we buried my husband. Now I learn what a widow's life is like. I am left in a strange land, without money or friends, and with the care of seven children."[1]

About one year after her husband died, Elizabeth Smith remarried. Due to the efforts of hardy pioneers like Elizabeth, Portland grew to become the second largest city in the Northwest.

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[1]Charles L. Cutler and George Pollack. Women in American Life. Middletown: Xerox Corporation, 1976, p. 5.

UNIT 3

ELIZABETH SMITH

I. Objectives: The students will be able to:

A. List the hardships encountered by Elizabeth Smith as a measure of reading comprehension.

B. Play the role of Elizabeth Smith and write a diary entry for January 16, 1848, to develop the attitude of empathy.

C. Describe what they would do if they were in Elizabeth Smith's situation in February of 1848, to develop the attitude of empathy and the cognitive process of snythesis.

II. Learning Experiences

A. After reading the student materials entitled "Elizabeth Smith," have students list in a class discussion the hardships encountered by Elizabeth Smith.

B. Have students assume the role of Elizabeth Smith. Assign them to write a diary entry for January 16, 1848. Tell them to write of the feelings of the woman at this point in time. Have them describe the reasons for those feelings. Students should then share these diary entries with the class.

C. In a final class discussion, have students describe what they would do if they were in Elizabeth Smith's situation in February of 1848. Have students give the reasons for their decisions.

UNIT 4

"THE PACIFIC NORTHWEST: 100 YEARS AGO"

I. Objectives: The students will be able to:

A. List all of the roles and responsibilities of women on the Northwest frontier as portrayed in the slides entitled, "The Pacific Northwest: 100 Years Ago," as a measure of audio-visual comprehension.

B. Discuss which portraits of women were based on fact and which portraits were influenced by the artist's bias or lack of bias, to develop the cognitive process of analysis.

C. Compare the roles and responsibilities of modern Northwest women with the roles and responsibilities of Northwest frontier women to develop the cognitive process of synthesis.

II. Learning Experiences

A. After viewing the slides entitled "The Pacific Northwest: 100 Years Ago," (J.W. Thompson, available from ESD 105), have students list all of the roles and responsibilities of Northwest frontier women. List these responses on the board in two categories.

B. The day before viewing the slides, give students a homework assignment requiring them to bring in five pictures of women engaged in routine daily activities. These pictures should be from magazines and should be mounted on a piece of notebook paper. Each picture should be of a modern-day Northwest woman. In a class discussion, have students list all of the roles and responsibilities depicted by the pictures. The teacher should list these responses on the board into categories. The pictures can then be mounted on the bulletin board.

C. In a concluding class discussion, answer these questions: (1) Which portraits of women in the slides were based on fact, and how do you know that? (2) Which portraits of women in the slides may have been influenced by the artist's bias or lack of bias, and how did you know that? (3) How would you compare the roles and responsibilities of modern Northwest women with those of 100 years ago?

UNIT 5

SARAH WINNEMUCA

I. Objectives: The students will be able to:

A. List two examples of personal sacrifices that Sarah made on behalf of her people as a measure of listening comprehension.

B. Discuss what can be concluded from the U.S. Government's repeated broken promises to the Paiutes, to develop the student's ability to interpret, evaluate and project information.

C. Participate in a class role play involving Sarah, Chief Winnemuca, and Secretary of the Interior Schurz to indicate the cognitive process of comprehension and empathy with the characters.

II. Learning Experiences

A. After reading to the students. the story of Sarah Winnemuca, (Thomas Flaherty and Jim Hicks, eds. The Women. Time-Life, 1978, pp. 209-215), have students list on paper two examples of personal sacrifices that Sarah made on behalf of her people.

B. In a brainstorming session, list all of the possible answers to the following question: What can be concluded from the U.S. Government's repeated broken promises to the Paiutes? After listing these possibilities, have students break into groups of three and rank the "most likely" and the "least likely." Have each group share their results.

C. Role play the January, 1880 meeting between Sarah, Chief Winnemuca, and Secretary of the Interior Schurz in his Washington, D.C. office. The purpose of the meeting is to decide the fate of the Paiute Tribe being held in a POW camp in Yakima, Washington Territory. Each role player should portray the beliefs and attitudes of his/her character as accurately as possible. This role play should be summarized in a class discussion.

UNIT 6

MOTHER JOSEPH

I. Objectives: The students will be able to:

A. List all of the major buildings and their location constructed by Mother Joseph as a measure of listening comprehension.

B. Locate and label on a map of the Northwest the location of the major buildings of Mother Joseph to develop mapping and geography skills.

C. Describe what would have happened to orphans, mental patients, old people, and the sick if Mother Joseph and the Sisters of Providence had not been in the Northwest, to develop the cognitive process of application.

II. Learning Experiences

A. Read to students the life story of Mother Joseph (The Western Writers of America. The Women Who Made the West. Garden City, Doubleday, 1980, pp. 120-128). Then have students list all of the major buildings constructed by Mother Joseph and the Sisters of Providence. Also, have students name the location of each building. The teacher should list the buildings and their location on the board.

B. On a map of the Northwest, have students locate and label all of the major buildings constructed by Mother Joseph and the Sisters of Providence, using the information on the board.

C. In a concluding class discussion, have students answer the following questions: (1) What would have happened to orphans, mental patients, old people, and the sick if Mother Joseph and the Sisters of Providence had not provided facilities in the Northwest from 1850-1900? (2) What reasons do you have to back up your opinion?

UNIT 7

THE TEMPERANCE MOVEMENT

I. Objectives: The students will be able to:

A. Describe why Portland, Oregon became a target of the temperance movement as a measure of listening comprehension.

B. Discuss what American society might be like if the temperance movement had succeeded on a permanent basis, with supporting reasons, to develop the cognitive process of application.

C. Participate in a role play of a temperance meeting to develop the attitude of empathy.

II. Learning Experiences

A. After reading to students the story of the temperance movement in the Northwest, (Thomas Flaherty and Jim Hicks, eds. The Women. New York: Time-Life, 1978, pp. 199-202), have them describe why Portland, Oregon became a target of the temperance movement.

B. Have the students speculate what American society might be like if the temperance movement had succeeded on a permanent basis. Have them give reasons for their answers.

C. Turn the class into a temperance meeting, set in Portland in 1874. Have one speaker play the role of a Portland minister. Another should be a girl student representing Portland's Women's Temperance Prayer League. One person should play the role of a temperance candidate for the upcoming Portland elections. Another should be Walter Moffett, the owner of the Webfoot Saloon who was just forced to close by the temperance movement. The rest of the class should be divided between temperance and non-temperance supporters. Summarize the role play with a class discussion.

UNIT 8

BETHENIA OWENS-ADAIR

I. Objectives: The students will be able to:

A. List all of the different occupations of Bethenia Owens-Adair as a measure of listening comprehension.

B. Describe what they would do and why if they had been Bethenia Owens and their former husband asked for remarriage, to develop the attitude of empathy.

C. Compare the career of Bethenia Owens-Adair with a present-day local woman doctor as a measure of listening comprehension.

II. Learning Experiences

A. Read to students the life story of Bethenia Owens-Adair, (Thomas Flaherty and Jim Hicks, eds. The Women. Alexandria: Time-Life Books, 1978, pp. 148-153). Have them list on paper all of the different occupations of Bethenia Owens-Adair (be sure to include those not specifically mentioned, like housewife and mother).

B. Have students describe what they would do and why if they were Bethenia Owens-Adair and had been asked to remarry by their former husband Legrand Hill in 1861. Students should give their decisions and their reasons in a class discussion.

C. Invite a local woman doctor to speak to the class as a resource person. Follow up by having the students compare the career of Bethenia Owens-Adair with the career of the guest speaker.

UNIT 9

ABIGAIL SCOTT DUNIWAY

I. Objectives: The students will be able to:

A. List the things that Abigail Scott Duniway did to aid the women's suffrage movement as a measure of listening comprehension.

B. Discuss what might have happened to the suffrage movement in Oregon if Abigail Scott Duniway had not taken such an active role in its support, to develop the cognitive process of application.

C. Describe in a written editorial the reaction of Abigail Scott Duniway when Oregon voters turned down women's suffrage in the 1884 referendum, to develop the cognitive process of synthesis, and the skill of editorial writing.

II. Learning Experiences

A. After reading to the class the life story of Abigail Scott Duniway, (Thomas Flaherty and Jim Hicks, eds. The Women. Alexandria: Time-Life, 1978, pp. 219-225), have students list in a class discussion all of the specific things that Abigail did to aid the women's suffrage movement.

B. Continue the discussion by asking the class the following questions: (1) What might have happened to the suffrage movement in Oregon if Abigail Scott Duniway had not taken such an active role in its support? (2) How do you know?

C. Have all students assume the role of Abigail Scott Duniway. Inform them that the year is 1884, and the male voters of Oregon State have just rejected women's suffrage in a referendum. One of the main reasons that the men did not want women to vote was because many of them feared that women voters as a group would vote to outlaw alcohol from the state. Assign students to write an editorial the way Abigail would have for the New Northwest newspaper, with a response to the defeat of women's suffrage.

UNIT 10

EMILY CARR

I. Objectives: The students will be able to:

A. Describe in their own words why Emily Carr spent so much time with Indian tribes, and why they called her "Klee Wyck" as a measure of listening comprehension.

B. Discuss what would have happened to Emily Carr's career if she had painted like most artists of her day, with reasons, to develop the cognitive process of application.

C. View some of Emily Carr's paintings and explain which are the best examples of her own standard of excellence, to develop the cognitive process of evaluation.

II. Learning Experiences

A. Read to the students the story of Emily Carr's life, (Grant Macewan. And Mighty Women Too: Stories of Notable Western Canadian Women. Saskatoon: Western Producer Prairie Books, 1975, pp. 181-189). Have students answer on paper the following questions: (1) Why did Emily Carr spend so much time with British Columbia Indian tribes? (2) Why did the Indians of British Columbia nickname her "Klee Wyck"?

B. In a class discussion have students answer the following questions: (1) What would have happened to Emily Carr's career if she had painted like most of the artists of her day? (2) How do you know that?

C. Have the students view several examples of Emily Carr's paintings. Tell them to evaluate each painting according to Emily Carr's definition of good modern art--that it should "bring a scene to life . . . making it dance and vibrate." Each student should list the painting that is the best example on paper and give reasons for his/her choice.

UNIT 11

MARGARET MURRAY

I. Objectives: The students will be able to:

A. Restate Margaret Murray's opinions about teachers, government, politics, labor unions, and women's liberation, as a measure of listening comprehension.

B. Describe what kinds of bias are evident in Margaret Murray's editorials, with supporting reasons, as a means of developing the cognitive process of analysis.

C. Discuss which of Margaret Murray's contributions did the most to further the development of British Columbia, with supporting reasons, to develop the cognitive process of evaluation.

II. Learning Experiences

A. Read to students the life story of "Ma" Murray, (Grant Macewan. And Mighty Women Too: Stories of Notable Western Canadian Women. Saskatoon: Western Producer Prairie Books, 1975, pp. 253-260). Have students state in their own words Margaret Murray's opinions about government, politics, labor unions, and women's liberation.

B. In a class discussion, have students answer the following questions: (1) What kinds of bias are evident in Margaret Murray's editorials? Require that the students back up their ideas with reasons. (2) Which of Margaret Murray's contributions did the most to further the development of British Columbia? Require that students back up their ideas with reasons.

UNIT 12

MARY HUTTON

I. Objectives: The students will be able to:

A. List all of the social causes that Mary Hutton was involved in as a measure of listening comprehension.

B. Describe what Mary Hutton's life would have been like if she and her partners had not discovered silver and lead, to develop the cognitive process of application.

C. Write an obituary for Mary Hutton describing the one social cause that she had the most influence on, with supporting reasons, to develop writing skills and the cognitive process of evaluation.

II. Learning Experiences

A. Read to students the life story of Mary Hutton, (The Western Writers of America. The Women Who Made the West. Garden City, Doubleday, 1980, pp. 220-238). Have students list all of the social causes that Mary Hutton was involved in during her lifetime. The teacher should list these responses on the board.

B. In a class discussion, have students answer the following questions: (1) What would Mary Hutton's life have been like if she and her partners had not discovered huge quantities of silver and lead? (2) What are your supportive reasons?

C. As a concluding activity, have all students assume the role of a reporter for the Spokane Daily Chronicle newspaper. Have each student write an obituary for Mary Hutton in which they focus on the one social cause that she had the most influence on. Have students explain why their social cause was the most effective one that Mary was involved with. Students can then read their obituaries to the class.

UNIT 13

PEARL A. WANAMAKER

I. Objectives: The students will be able to:

A. List the major positions in the career of Pearl Wanamaker as a measure of listening comprehension.

B. Discuss the reasons why Pearl Wanamaker might have left the state legislature in 1940 to become Superintendent of Public Instruction, with supportive reasons, to develop the skill of interpreting data.

C. Name the two most influential causes that Pearl Wanamaker was involved in during her career, with reasons, to develop the ability to evaluate information.

II. Learning Experiences

A. After reading the biography of Pearl A. Wanamaker to the class, (Anne Rothe, ed. Current Biography: Who's News and Why, 1946. New York: H. W. Wilson, 1947, pp. 621-622), have students list the major positions in the career of Pearl Wanamaker. These responses should be written on the board.

B. Discuss with students the reasons why Pearl Wanamaker might have left the state legislature in 1940 to become Superintendent of Public Instruction. Have students give reasons for their answers.

C. In a concluding discussion, have students list on paper the two most influential causes that Pearl Wanamaker was involved in during her career. They must include the reasons for their choices. Before beginning their writing, the teacher should list the major causes that Pearl Wanamaker was involved in on the board (building of Deception Pass Bridge, teachers' salaries, state assistance for poor school districts, etc.).

UNIT 14

DIXIE LEE RAY

I. Objectives: The students will be able to:

A. Describe the major occupations of Dixie Lee Ray as a measure of listening comprehension.

B. Explain what might have happened to Dixie Lee Ray in the governor's election of 1976 if she had been active in the Democractic Party all of her life, to develop the cognitive process of application.

C. Interview a woman involved in local politics to develop the skill of interviewing.

II. Learning Experiences

A. After reading students the magazine article, "Dixy Rocks the Northwest," (Time, Vol. 110, No. 24, December 12, 1977, pp. 26-35), have students list all of the occupations of Dixy Lee Ray. These answers should be put on the board.

B. In a class discussion, have students explain what might have happened to Dixie Lee Ray in the governor's election of 1976 if she had been active in the Democratic Party all of her life. Have students give reasons for their answers.

C. Break the class up into groups of three. Assign each group to interview a woman involved in local politics. The teacher should help compile a list of such women. The list could include women officials, school board members, party caucus chairpersons, campaign workers, party members, etc. In the interview, each group should focus on the following question: "For what reasons did you like or dislike the administration of Governor Dixy Lee Ray?" Students should also formulate their own questions for the interview. After the interviews are completed, the groups should organize their information for an oral report. These reports should be concluded with a class discussion.

UNIT 15

SEX-ROLE STEREOTYPING IN LANGUAGE

I. Objectives: The students will be able to:

A. List examples of sex role stereotyping in language usage to measure comprehension of basic terms.

B. Identify sexist phrases and rewrite them in a non-sexist way to develop language, writing, and thinking skills.

II. Learning Experiences

A. In a class discussion, list examples of sex-role stereotyping on the board to familiarize students with the concept.

B. Have students complete the following worksheet:[1]

Section One:

Here's how the books said it: How can you make it nonstereotyped?

1. Early man — 1. _____
2. When man invented the wheel — 2. _____
3. History of the Black man in America — 3. _____
4. Man and his world — 4. _____
5. The girls in the office — 5. _____

Section Two:

What's wrong with these sentences? Figure it out and, in the space below each sentence, rewrite the sentence to make it nonstereotyped.

1. The works of Hemingway, Steinback, and Miss Buck were widely read.

2. The poetic styles of Emily Dickinson and E. E. Cummings are quite different. Emily's style is spare and simple, while Cummings . . . .

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[1]Eileen Abrams. A Curriculum Guide to Women's Studies for the Middle School: Grades 5-9. Old Westbury: The Feminist Press, 1981, pp. 9-10, citing "Guidelines for Improving the Image of Women in Textbooks," Scott Foresman, 1900 East Lake Ave., Glenview, Illinois, 60025, September, 1972.

3. Galileo was the astronomer who discovered the moons of Jupiter. Marie Curie was the beautiful chemist who discovered radium.

4. The candidates were Byron K. Wilson, president of American Electronics, and Florence Greenwood, a pert, blonde grandmother of five.

5. In New England, the typical farm was so small that the owner and his sons could take care of it by themselves.

6. Mary Wells Lawrence is a highly successful lady advertising executive.

7. The ancient Egyptians allowed women considerable control over property.

8. A slave could not claim his wife or children as his own because the laws did not recognize slave marriages.

UNIT 16

ORAL HISTORY OF WOMEN

I. Objectives: The students will be able to:

A. Conduct a personal interview to develop the research skill of interviewing.

B. Share their interview with the class to develop the skill of public speaking.

C. Discuss the similarities and differences of their interviews to develop the cognitive process of comprehension.

II. Learning Experiences

A. Instruct students that they are to interview the oldest woman they know. This woman can be a relative, friend, or acquaintance. Have students ask the following "Oral History Interview Questions."[1] (1) What is your relationship to interviewer (friend, relative, etc.)? (2) In what year were you born? Where? (3) Did you have brothers or sisters? How did you get along with them? (4) With whom did you live? (5) Did you have to help out at home? What kind of chores were you expected to do? (6) What did you do in your spare time when you were fourteen and fifteen years old? (7) Were there things you were not allowed to do because you were a girl? (8) What did your neighborhood look like during your high school years? How has that changed since then? (9) Describe the school in which you spent your high school years. What subjects did you study? Did you have a lot of homework? Did you like school? Why? Why not? (10) How did you get to high school? What was the most common type of transportation at that time? (11) What kind of clothes did you wear to high school? (12) What sports did your school offer? What clubs? Were these separate for boys and girls or were they open to both together? (13) What did your father/mother do for a living? (14) What was your first paid job? How old were you? What did you get paid? (15) What did you want to be when you grew up? Note to student: add any other questions you are interested in asking this person.

B. Have students share the results of their interviews with the class.

C. Discuss with the class the similarities and differences between the interviews.

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[1]Eileen Abrams. A Curriculum Guide to Women's Studies for the Middle School Grades 5-9. Old Westbury, The Feminist Press, 1981, pp. 25-28.

UNIT 17

THE ACT OF POSSESSION

The Spanish were the first explorers in the Northwest with Bartolome' Ferrelo sailing as far north as present day Oregon in 1542. In 1790, Spanish explorers took formal possession of the Northwest in the name of God and their King, Don Carlos IV. The following is a document describing the actual ceremony of possession, led by the expedition's leader, Manuel Quimper.

> In the name of the most Holy Trinity, Father, Son, and Holy Ghost, three persons and one true God, the first maker and creator of all things and without whom nothing good can be done, commenced or preserved, and because the good beginning of anything must be in and by God, it is therefore advisable to commence it for His glory and honor. In His most holy name may it be known to all those to whom the present testimonial, instrument or letter of possession comes, that today, Sunday, August 1, 1790, this sloop, the Princesa Real, of the very illustrious and pious Catholic Senor Don Carlos IV (then follow his titles) by order of his Excellency Senor Don Juan Vincente de Guemez, Pacheco de Padilla, Orcazitas y Aguayo, Conde de Revilla Gigedo (then follow his titles), which departed from the Puerto de San Blas, one of these in the South Sea in the jurisdiction of the said viceroyalty, February 3 of the current year, on a voyage of discovery following the coast from Monterey to the north and commanded by Don Manuel Quimper, alferez di navio of the royal navy, at anchor in this now newly named "Nunez Gaona," the said commander and the greater part of the seamen and soldiers having disembarked took ashore a cross which they adored on their knees and everybody in a loud voice devotedly proclaimed that, in the name of His Majesty the King, Don Carlos IV, our master, (whom may the Lord our Master guard for many years with increase of greater estates and kingdoms for the service of the Lord and the prosperity of his vassals and of those very powerful lords, his heirs and successors in the times to come), the commander of this sloop, by virtue of the order and instructions that the said most excellent Senor, viceroy of New Spain, has given him in the same royal name, was taking and took possession of this country, where at present he has disembarked, which has been discovered for all time, in the said royal name and that of the royal crown of Castile and Leon as stated, as its own property and which really belongs to it by virtue of the donation and the bull which our most Holy Father, Alexander VI, high Roman pontiff, executed on his own motion as a gift to the very high and Catholic lords Don Fernando V and Dona Isabel his wife, King of Castile and Leon of glorious memory, and to their successors and heirs of one-half of the world, done in Rome, May 4, 1493. By virtue of this these lands belong to the said royal crown of Castile and Leon and as such he takes and took said possession of these lands and the neighboring seas, rivers, ensenadas, ports, bays, gulfs, archipelagos, and this bay of Nunez Gaona where at present this vessel is anchored, and places them in subordination to and under the power, possession and domain of the royal crown of Castile and Leon, as

stated, as something belonging to it as it does. In sign of possession, laying hand on his sword which he carried in his belt, he cut with it trees, branches and grass, moved stones, and walked over fields and the beach without contradiction from anyone, asking those present to be witnesses to it and me, Esteban Banales, the clerk appointed by the commander of this expedition, to make a testimony of it in public form. Then immediately taking a large cross on their shoulders, the men of the vessel being arranged in martial order with their muskets and other arms, they carried this in procession, chanting a litany with all responding. The procession being concluded the commander planted the cross and erected a pile of stones at the foot of it as a memorial and sign of possession of all these seas and lands and their districts, continuous and contiguous, and named the bay "Nunez Gaona." As soon as the cross was planted, they adored it a second time and all begged and supplicated Our Lord, Jesus Christ, to be pleased, as this would be for His holy service, for the exalting and augmentation of the Holy Catholic Faith, and for the sowing of the Holy Evangel among these barbarous nations, who up to the present have been turned away from the true knowledge and doctrine, to guard them and free them from the devices of the devil and the blindness in which they exist so that their souls may be saved. The ceremony being over, the commander, for a more perpetual sign of memorial and possession, had a tree stripped on which a cross was made and placed on it the following inscription: Santisimo nombre de Nuestro Senor Jesu Cristo with these four initial letters I.N.R.I. At the foot of the cross he put Carolus IV Rex Hispaniarum. In order that this should be of record it was signed by the commander and the witnesses First Pilot Don Gonzalo de Haro, and Pilotin Don Juan Carrasco and I, the clerk appointed by the said commander, certify to it as a true testimonial.[1]

Gonzalo Lopez de Haro
(rubrica)
Estevan Banales
(rubrica)

Manuel Quimper
(rubrica)
Juan Carrasco
(rubrica)

[1]Henry R. Wagner. Spanish Explorations in the Strait of Juan De Fuca. Santa Ana: Fine Arts Press, 1933, pp. 132-134.

UNIT 17

THE ACT OF POSSESSION

I. Objectives: The students will be able to:

A. Describe in their own words the ceremony that gave Spain possession of the Northwest as a measure of reading comprehension.

B. Locate the "seas, rivers, . . . ports, bays, gulfs, archipelagos, and (Neah bay) on a map of the Northwest to develop the skills of mapping and geography.

C. Role play the Act of Possession by the Spanish on August 1, 1790, to develop the cognitive process of synthesis.

II. Learning Experiences

A. After reading the student materials entitled, "The Act of Possession," have students describe in their own words the ceremony that gave Spain possession of the Northwest. This should be done on paper.

B. Give students a map of the Northwest with Neah Bay already labeled. Have students break up into six groups. Have one group label on their map all of the likely seas to which Quimper was referring to in his act of possession. Another group labels rivers, one labels ports, another bays, etc. Have each group give the modern name for each place they label. One student from each group should then place their map on the bulletin board. Other groups can then view the other five maps. A discussion of each group's findings should follow.

C. Have students role play the actual act of possession as described in the reading. It is recommended that this be done out-of-doors. There are four individual roles which must be filled: Captain Manuel Quimper, First Pilot Gonzalo Lopez de Haro, Pilot Juan Carrasco, and Clark Estevan Banales. Half of the remaining students portray sailors, the other half soldiers. The necessary props are: a sword, a large cross, muskets for soldiers, stones, and a piece of wood. The piece of wood represents the "tree stripped" referred to in the act and should be engraved "Santisimo nombre de Nuestro Senor Jesu Cristo I.N.R.I. The foot of the cross should also be engraved Carolus IV Rex Hispaniarum. Students should write a litany that can be chanted and responded to by the soldiers and sailors. The class should prepare a script to be followed with a few rehearsals. The student portraying Quimper possibly could read the first half of the "Act of Possession" as the formal wording of the script. For the final performance other Northwest history classes should be invited!

UNIT 18

SPEECH OF CHIEF SEALTH

Chief Sealth was a great chief of the Duwamish Indians during the time of the first white settlement of the Seattle area. In the following speech made by Sealth during treaty negotiations at Point Elliott in 1855, he describes his feelings about the white settlers, Indian people, war, religion, and the importance of the land.

> Yonder sky that has wept tears of compassion upon my people for centuries untold, and which to us appears changeless and eternal, may change. Whatever Sealth says the great Chief at Washington can rely upon with as much certainty as he can upon the return of the sun or the seasons. The White Chief says that Big Chief at Washington sends up greetings of friendship and goodwill. That is kind of him for we know that he has little need of our friendship in return. His people are many. They are like the grass that covers vast prairies. My people are few. They resemble the scattering trees of a stormswept plain. The great, and I presume - good, White Chief sends us word that he wishes to buy our lands but he is willing to allow us enough to live comfortably. This indeed appears just, even generous, for the Red Man no longer has rights that he need respect, and the offer may be wise also, as we are no longer in need of an extensive country . . . . I will not dwell on, nor mourn over, our untimely decay, nor reproach our paleface brothers with hastening it, as we too may have been somewhat to blame.
>
> Youth is impulsive. When our young men grow angry at some real or imaginary wrong, and disfigure their faces with black paint, it denotes that their hearts are black, and then they are cruel and relentless, and our old men and women are unable to restrain them. Thus it has ever been. Thus it was when the white men first began to push our forefathers further westward. But let us hope that the hostilities between us never return. We would have everything to lose and nothing to gain. Revenge by young men is considered gain, even at the cost of their own lives, but old men who stay at home in times of war, and mothers who have sons to lose, know better.
>
> Our good father at Washington - for I presume he is now our father as well as yours, since King George has moved his boundaries further north - our great good father, I say, sends us word that if we do as he desires he will protect us. His brave warriors will be to us a bristling wall of strength, and his wonderful ships of war will fill our harbors so that our ancient enemies far to the northward - the Haidas and Tsimshians - will cease to frighten our women, children and old men. Then in reality will he be our father and us his children.
>
> But can that ever be? Your God is not our God! Your God loves your people and hates mine. He folds his strong and protecting arms lovingly about the paleface and leads him by the hand as a father leads his infant son - but He has forsaken His red children - if they

are really his. Our God, the Great Spirit, seems also to have forsaken us. Your God makes your people wax strong every day. Soon they will fill the land. Our people are ebbing away like a rapidly receding tide that will never return.

The white man's God cannot love our people or He would protect them. They seem to be orphans who can look nowhere for help. How then can we be brothers? How can your God become our God and renew our prosperity and awaken in us dreams of returning greatness? If we have a common heavenly father, He must be partial - for he came to his paleface children. We never saw Him. He gave you laws but He had no words for His red children whose teeming multitudes once filled this vast continent as stars filled the firmament. No, we are two distinct races with separate origins and separate destinies. There is little in common between us.

To us the ashes of our ancestors are sacred and their resting place is hallowed ground. You wander far from the graves of your ancestors and seemingly without regret. Your religion was written upon tables of stone by the iron finger of your God so that you could not forget. The Red Man could never comprehend nor remember it. Our religion is the traditions of our ancestors - the dreams of our old men, given them in solemn hours of night by the Great Spirit; and the visions of our sachems; and it is written in the hearts of our people.

Your dead cease to love you and the land of their nativity as soon as they pass the portals of the tomb and wander way beyond the stars. They soon are forgotten and never return. Our dead never forget the beautiful world that gave them being.

Day and night cannot dwell together. The Red Man has ever fled the approach of the White Man, as morning mist flees before the morning sun. However, your proposition seems fair and I think my people will accept it and will retire to the reservation you offer them. Then we will dwell apart in peace; for the words of the Great White Chief seem to be the words of nature speaking to my people out of dense darkness.

It matters little where we pass the remnant of our days. They will not be many. A few more moons; a few more winters - and not one of the descendants of the mighty hosts that once moved over this broad land or lived in happy homes, protected by the Great Spirit, will remain to mourn over the graves of a people once more powerful and hopeful than yours. But why would I mourn at the untimely fate of my people? Tribe follows tribe, and nation follows nation, like the waves of the sea. It is the order of nature, and regret is useless. Your time of decay may be distant, but it will surely come, for even the White Man whose God walked and talked with him as friend with friends, cannot be exempt from the common destiny. We may be brothers after all. We shall see.

We will ponder your proposition, and when we decide we will let you know. But should we accept it, I here and now make this condition that we will not be denied the privilege without molestation of visiting at any time the tombs of our ancestors, friends and children.

Every part of this soil is sacred in the estimation of my people. Every hillside, every valley, every plain and grove, has been hallowed by some sad or happy event in days long vanished . . . The very dust upon which you now stand responds more lovingly to their footsteps than to yours, because it is rich with the blood of our ancestors and our barefeet are conscious of the sympathetic touch . . . . Even the little children who lived here and rejoiced for a brief season will love these spirits.

And when the last Red Man shall have perished, and the memory of my tribe shall have become a myth among the White Man, these shores will swarm with the invisible dead of my tribe, and when your children's children think themselves alone in the field, the store, the shop, upon the highway, or in the silence of the pathless woods, they will not be alone . . . At night when the streets of your cities and villages are silent and you think them deserted, they will throng with the returning hosts that once filled and still love this beautiful land. The White Man will never be alone.

Let him be just and deal kindly with my people, for the dead are not powerless. Dead did I say? There is no death, only a change of worlds.[1]

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[1]Leighanne Harris and Willard Bill, eds. The History and Culture of the Indians of Washington State. Olympia, Office of the Superintendent of Public Instruction, 1975, pp. 71-74.

UNIT 18

SPEECH OF CHIEF SEALTH

I. Objectives: The students will be able to:

A. Restate Sealth's description of white people and Indian people in their own words, to measure reading comprehension.

B. List the reasons for Sealth's abhorrence of war, to measure reading comprehension.

C. Compare Sealth's opinion of the Great Spirit to his opinion of the Christian God, to measure reading comprehension.

D. Describe for what reasons they favor or disfavor the Indian attitude toward land, to develop the cognitive process of evaluation.

II. Learning Experiences

A. After reading the student materials entitled, "Speech of Chief Sealth," have the students answer on paper the following: (1) Restate Sealth's description of White people and Indian people in your own words. (2) List the reasons for Sealth's abhorrence of war.

B. In a class discussion, have the students list the reasons for Sealth's opinion about the Christian God, and for his opinion about the Great Spirit.

C. Take a field trip to the Yakima Nation Cultural Center. Inform the students that the purpose of the field trip is to gather information to answer the question, "What is the attitude of Yakima Indians toward the land?" Have each student take notes on evidence found at the museum. The next class session, have students present their findings to the class. Write their evidence on the board. Discuss the question in light of this evidence.

UNIT 19

GEORGE WASHINGTON BUSH

An early settler in Tumwater, one of Washington's oldest towns was a Black-American named George Washington Bush. William Loren Katz tells the story of this fascinating character in his book, The Black West.

In 1844, a wagon train pushed across the plains toward the Columbia River Valley. Friends and officials of this British area had long tried to keep the region free of American settlers, free for the Crown and the Hudson's Bay Fur Company. But this wagon train ignored the British protests and pushed northward to Puget Sound.

A strange combination of personality and political factors led to this defiance. One of the expedition's leaders was Michael T. Simmons, an Irish immigrant who resented being told where he might settle. Another leader was George Washington Bush, a black man whose independence of spirit might have been shaped on the barricades of New Orleans where he served under Andrew Jackson in driving off the last foreign invasion of United States soil. By the time he, his wife and five children became part of the 1844 expedition, Bush had become wealthy from trading cattle in Missouri. However, he knew that neither his wealth nor his friends could protect him from the Oregon legislature's law prohibiting the admittance of black settlers. Apparently his good friend, Simmons, was also determined that the Bush family avoid this law. Long before the caravan reached the Oregon border, Simmons and the others had decided they would not settle anyplace where Bush might suffer because of his color.

Two years after the Bush-Simmons party settled on Puget Sound, a compromise was reached with the British on the troublesome Oregon boundary dispute. The successful American claim to the Puget Sound territory was based on the Simmons-Bush settlement. But this brought Bush under the control of the Oregon legislature's black laws. Michael T. Simmons, elected to the legislature, sponsored a bill in 1854 to exempt Bush and family from these laws and asked Congress to grant him a homestead. Both bills were passed, and in 1855 Congress granted Bush a 640-acre homestead. The Bush family, living on what is today called Bush Prairie, again breathed easier.

Bush had contributed to the welfare and happiness of the new settlement from the outset of the 1844 expedition. One of the party, John Minton, reported that 'Bush was assisting at least two' other families to make the trip. This partly accounts for the group's solidarity in opposing any mistreatment of Bush and his family. His advice to the expedition, recalled by another traveler, was short and sound: 'Boys, you are going through a hard country. You have guns and ammunition. Take my advice: anything you see as big as a blackbird, kill and eat it.'

Once the Bush family settled down, they gained a reputation for their generosity to newcomers and Bush became famous for his skills. He is credited with introducing the region's first sawmill, gristmill, mower and reaper. A particularly amiable man, he divided his crops with needy friends, saying 'Return it when you can,' and maintained good relations with the neighboring Indians. During the winter of 1852, when the grain supply was low on Puget Sound and speculators had accumulated almost the entire wheat crop, Bush was put to a hard test. Wheat prices were soaring and speculators rode out to Bush Prairie and offered him a high price for his crop. 'I'll keep my grain,' he told them, 'so that my neighbors will have enough to live on and for seeding their fields in the spring. They have no money to pay your fancy prices, and I don't intend to see them want for anything I can provide them with.'

Although Bush died in 1863, the year of emancipation, his sons carried on his tradition of farming skill and public service. One of his sons raised a prize wheat crop which was later exhibited at the Smithsonian Institution in Washington, and also was twice elected to the Washington legislature (1891-1895).[1]

Not only was George Washington Bush an important figure in the settlement of the Northwest, but his son, William Owen Bush, was also a strong leader in the Washington State House of Representatives.

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[1]William Loren Katz. The Black West. Garden City: Doubleday, 1973, pp. 73-77.

UNIT 19

GEORGE WASHINGTON BUSH

I. Objectives: The students will be able to:

A. List the accomplishments of George Washington Bush before settling on Puget Sound as a measure of reading comprehension.

B. Describe the contributions of George Washington Bush to the community of Tumwater as a measure of reading comprehension.

C. Discuss what might have happened to the community of Tumwater if George Washington Bush had sold his wheat crop to speculators in the winter of 1852, to develop the cognitive process of application.

II. Learning Experiences

A. After reading the student materials entitled, "George Washington Bush," have students answer these questions on paper: (1) List the accomplishments of George Washington Bush before settling on Puget Sound. (2) Describe the contributions of George Washington Bush to the community of Tumwater.

B. In a class discussion, have students describe what might have happened to the community of Tumwater if George Washington Bush had sold his wheat crop to speculators in the winter of 1852.

UNIT 20

GEORGE WASHINGTON

The founder of the town of Centralia, Washington was a black man by the name of George Washington. In his book, The Black West, William Loren Katz gave an interesting description of this man and his life.

In 1817, George Washington was born in Virginia to a slave father and white mother. His mother gave him in adoption to a white family who moved to frontier settlements, first in Ohio and then northern Missouri. By the time he was a teenager, he was an expert marksman with rifle or revolver. He had also picked up skills as a miller, distiller, tanner, cook, weaver, and spinner, and had learned to read, write, and was known locally for his strength. The Missouri legislature granted him almost all the rights of a citizen.

But in 1850 he and his foster parents left the state in a train of fifteen wagons that took four months to reach the Oregon Territory. As an independent homesteader on a 640-acre plot purchased for him by his foster father, he grew cereal and vegetable crops. He did not marry until after he had repaid his foster parents and after they had died. He was fifty when he wedded an attractive Negro widow, Mary Jane Cooness. Together the two prospered. In 1872 when the Northern Pacific Railroad decided to build across his land, he decided to establish a town called Centerville, halfway between the Columbia River and Puget Sound. To insure the town's growth, he sold lots at only five dollars if the buyers would agree to build a house worth at least a hundred dollars on the land. Then he donated money to build churches, a cemetery and aid less fortunate townspeople. In 1890, two years after his first wife died, he remarried, and Washington, then in his mid-seventies, shortly had a son.

The Panic of 1893 severely tested Washington's generosity and resources, but he became a one-man relief agency. His wagons brought rice, flour, sugar, meat and lard from as far away as Portland to his starving town. He provided jobs and, as noted by a recent authority, 'he saved the town.'

In 1905 and still in good health, he died in an accident, thrown from his horse and buggy. The mayor proclaimed a day of mourning and Centralia had its biggest funeral. It was entirely fitting that it was held in a church he had donated, on ground he donated, and he was laid to rest in a cemetery he had donated to the town. The city park still bears the name of this sturdy

compassionate black man whose skilled hands and resourceful mind had helped to build the west. Those who knew him, and many who did not, all benefited.[1]

Centralia is an important city in Western Washington today mainly because of the efforts of one man - George Washington.

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[1]William Loren Katz. The Black West. Garden City: Doubleday, 1973, pp. 72-73.

UNIT 20

GEORGE WASHINGTON

I. Objectives: The students will be able to:

A. List the various skills of George Washington as a measure of reading comprehension.

B. Describe the ways in which George Washington helped the town of Centralia to grow as a measure of reading comprehension.

C. Discuss what might have happened to the town of Centralia if George Washington had not helped other settlers, to develop the cognitive process of application.

II. Learning Experiences

A. After reading the student materials entitled, "George Washington," have students answer the following questions on paper: (1) List the skills that George Washington learned as a young man. (2) Describe the ways in which George Washington helped the town of Centralia to grow.

B. In a class discussion, have students explain what would have happened to the town of Centralia if George Washington had not helped other settlers.

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UNIT 21

THE CHINESE EXCLUSION ACT
May 6, 1882

An act to execute certain treaty stipulations relating to Chinese. WHEREAS, in the opinion of the Government of the United States the coming of Chinese laborers to this country endangers the good order of certain localities within the territory thereof: Therefore:

Be it noted, That from and after the expiration of ninety days next and after the passage of this act, and until the expiration of ten years next after the passage of this act, the coming of Chinese laborers to the United States be, . . . suspended, and during such suspension it shall not be lawful for any Chinese laborer to come, or, having to come after the expiration of said ninety days, to remain in the United States.

SEC. 2. That the master of any vessel who shall knowingly bring within the United States on such vessel, and land or permit to be landed, any Chinese laborer, from any foreign port or place, shall be deemed guilty of a misdemeanor, and on conviction thereof shall be punished by a fine not more than five hundred dollars for each, and every such Chinese laborer so brought, and may also be imprisoned for a term not exceeding one year.

SEC. 3. That the two foregoing sections shall not apply to Chinese laborers who were in the United States on the seventeenth day of November, eighteen hundred and eighty, or who shall have come into the same before the expiration of ninety days next after the passage of this act . . . .

SEC. 6. That in order to the faithful execution of articles one and two of the treaty in this act before mentioned, every Chinese person other than a laborer who may be entitled by said treaty and this act to come within the United States, and who shall be about to come to the United States, shall be identified as so entitled by the Chinese Government in each case, such identity to be evidenced by a certificate issued under the authority of said government, which certificate shall be in the English language or (if not in the English language) accompanied by a translation into English, stating such right to come, and which certificate shall state the name, title, or official rank, if any, the age, height, and all physical peculiarities, former and present occupation or profession, and place of residence in China or the person to whom the certificate is issued and that such person is entitled conformably to the treaty in this act mentioned to come within the United States . . .

SEC. 12. That no Chinese person shall be permitted to enter the United States by land without producing to the proper officer of customs the certificate in this act required of Chinese persons seeking to land from a vessel. And any Chinese person found unlawfully within the United States shall be caused to be removed therefrom to the country from whence he came, by direction of the President of the United States, and at the cost of the United States, after being brought before some justice, judge, or commissioner of a court of the United States and found to be one not lawfully entitled to be or remain in the United States.

SEC. 13. That this act shall not apply to diplomatic and other officers of the Chinese Government traveling upon the business of that government, whose credentials shall be taken as equivalent to the certificate in this act mentioned, and shall exempt them and their body and household servants from the provisions of this act as to other Chinese persons.

SEC. 14. That hereafter no State court or court of the United States shall admit Chinese to citizenship; and all laws in conflict with this act are hereby repealed.

SEC. 15. That the words "Chinese laborers," whenever used in this act, shall be construed to mean both skilled and unskilled laborers and Chinese employed in mining.[1]

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[1]Henry Steele Commager, Documents of American History. 9th ed., Englewood Cliffs: Prentice-Hall, 1973, pp. 560-561.

UNIT 21

THE CHINESE EXCLUSION ACT

I. Objectives: The students will be able to:

A. List the reasons why Chinese laborers were excluded from the U.S. according to the Chinese Exclusion Act, to measure reading comprehension.

B. Describe in their own words the penalties against ship captains violating this act, to measure reading comprehension.

C. Answer the following question, "Why do you suppose Chinese laborers were not wanted in the U.S.?" to develop the cognitive process of application.

D. Evaluate the Chinese Exclusion Act in terms of its effect on the fifth amendment rights of Chinese-Americans, to develop the cognitive process of evaluation.

II. Learning Experiences

A. Have the students read the Chinese Exclusion Act. Break up into groups of three and have each group answer one of the following questions: (1) Why were Chinese laborers excluded from the U.S. according to the Chinese Exclusion Act? (2) Describe in your own words the penalties against ship captains violating this act. (3) How were Chinese diplomats to be treated? Have each group share their answers.

B. In a class discussion, have students list all of the reasons that Chinese laborers were not wanted in the U.S. according to the Chinese Exclusion Act. Have students support their answers with statements from the Act. Give reasons other than those listed in the Act. Have students verify their answers with evidence from the school library.

C. Have each student group prepare one written court opinion in response to the following fictitious U.S. Supreme Court challenge of the act. These are the facts of the case. Chao Ping, a recent Chinese immigrant, claims that the Chinese Exclusion Act is a violation of his Fifth Amendment rights because he cannot bring his wife and children, who are citizens of China, to this country to live and work with him. Justices Brown, Smith, and Johnson must present the Supreme Court's decision in a written opinion.

UNIT 22

JAPANESE-AMERICAN INTERNMENT

I. Objectives: The students will be able to:

A. Define "internment camps" to measure listening comprehension.

B. State in their own words why the Japanese-Americans were placed in internment camps to measure listening comprehension.

C. Explain what they would do if confronted with the decision that President Roosevelt had to make, on whether or not to intern Japanese-American citizens, and give the reasons they made their decision, to develop the cognitive processes of synthesis and evaluation.

II. Learning Experiences

A. After reading to the students the chapter entitled, "Japanese Internment," (This Fabulous Century, 1940-1950. Time-Life, 1969, pp. 201-206), have students answer on paper: (1) Define "internment camps." (2) State in your own words why Japanese-Americans were placed in internment camps.

B. Have students view slides entitled, "Japanese Relocation During World War II," (Metro, 1978, available from ESD 105). After viewing the slides, give students the following problem in a class discussion: "What if you were President Roosevelt and you were faced with the decision of whether or not to intern Japanese-American citizens in February of 1942. What would your decision have been, and what would be your reasons?" Have students share their answers and discuss.

UNIT 23

"TREATIES MADE-TREATIES BROKEN"

I. Objectives: The students will be able to:

A. Restate the major events in the history of the relationship between the Nisqually Indians and the State of Washington as a measure of audiovisual comprehension.

B. Discuss what they would do and for what reasons, if they were governor of Washington State during the 1960's fishing rights dispute between the Nisqually Indians and the State of Washington to develop the cognitive process of synthesis.

C. Evaluate the Boldt Decision of 1974 in terms of fairness to Indians and non-Indians as a means of developing the cognitive process of evaluation.

II. Learning Experiences

A. After viewing the film, "Treaties Made: Treaties Broken," (1970, MGHT, Yakima ESD 105) have students list the major events in the history of the relationship between the Nisqually Indians and the State of Washington. The teacher should list these responses on the board.

B. Students should then answer on paper the following questions: (1) What would you have done if you were governor of Washington State during the 1960's fishing rights dispute between the Nisqually Indians and the State of Washington? (2) What are your reasons?

C. After reading the 1974 Boldt Decision concerning Indian and non-Indian fishing, have students discuss the following problem: "Evaluate the Boldt Decision of 1974 in terms of fairness to Indians and non-Indians. Explain your reasons."

UNIT 24

THE FILIPINO COMMUNITY

I. Objectives: The students will be able to:

A. Describe examples of discrimination against Filipino-Americans in the Yakima Valley as a measure of listening comprehension.

B. Explain why Yakima Valley Filipino-Americans changed from being small truck farmers to service workers in cities and towns as a measure of listening comprehension.

C. Interview a Filipino-American to develop the cognitive process of synthesis and the skill of interviewing.

II. Learning Experiences

A. After reading the chapter entitled, "The Filipino Community," (Reynolds Pascua, Jr. Rural Asian Americans-An Assessment, A Report of the Yakima Valley Asian American Task Force, July 1976. Olympia: State of Washington, Commission on Asian American Affairs, pp. 9-14, available from ESD 105, Curriculum Library), have students answer these questions: (1) Give examples of racism against Filipino-Americans in the Yakima Valley in the past seventy-five years. (2) Why have Filipino-Americans in the Yakima Valley changed from a majority being small truck farmers to a majority being service workers in cities and towns?

B. Invite an adult Filipino-American to be interviewed by the class. Inform them that they will be gathering data during the interview to answer the following question: "What is the future of the Filipino-American community in the Yakima Valley?" Have students develop data gathering questions that will help answer the focus question. After the interview, give students time to organize their data. Then have students give their answer to the question, backing up their opinion with data from the interview.

UNIT 25

THE JAPANESE COMMUNITY

I. Objectives: The students will be able to:

A. Define Issei, Nisei, and Sanzei as a measure of listening comprehension.

B. Describe examples of discrimination against Japanese in the Yakima Valley on a measure of listening comprehension.

C. Discuss what would have happened to the Japanese-American community in the Yakima Valley if there had been no interment during World War II, to develop the cognitive process of application.

D. Explain what they would have done if they were a Japanese-American returning to the Yakima Valley after spending time in an interment camp, to develop an attitude of empathy and the cognitive process of synthesis.

II. Learning Experiences

A. After reading the chapter entitled, "The Japanese Community," (Reynolds Pascua, Jr. Rural Asian Americans-An Assessment, A Report of the Yakima Valley Asian American Task Force, July 1976. Olympia: State of Washington, Commission on Asian American Affairs, pp. 3-8, available from ESD 105, Curriculum Library), have students answer these questions on paper: (1) Define Issei, Nisei, and Sansei. (2) List examples of discrimination against Japanese in the Yakima Valley during the last 100 years. (3) If you were a Japanese-American returning to the Yakima Valley after spending time in an interment camp during World War II, would you have stayed? Explain why or why not.

B. In a class discussion, have students describe what the Japanese-American community in the Yakima Valley would be today if there had been no interment camps during World War II. Have students support their answers with reasons.

UNIT 26

"I AM JOAQUIN"

I. Objectives: The student will be able to:

A. List the problems facing Mexican-Americans in today's society as a measure of audiovisual comprehension.

B. Describe the accomplishments of Mexican-American ancestors as a measure of audiovisual comprehension.

C. Discuss the possible reasons for the problems of Mexican-Americans in today's society to develop the cognitive process of application.

D. Develop strategies to make all Mexican-Americans full members of American society, while at the same time maintaining their cultured identity, to develop the cognitive process of synthesis.

II. Learning Experiences

A. Have students list the problems facing Mexican-Americans today, and the accomplishments of the ancestors of Mexican-Americans, after viewing the film, "I Am Joaquin." (PFP 1969; ESD #105). The teacher should list these responses on the board.

B. In a class discussion, have students describe possible reasons for the problems of Mexican-Americans in today's society.

C. In groups of three, have students develop four strategies to make all Mexican-Americans full members of society, while maintaining their cultural identity. Have them give the reasons why they feel their strategies would work. Ask each group to share their strategies with the class in an oral report.

UNIT 27

IMMIGRANTS

A growing social problem in the United States and in the Northwest has been large numbers of illegal immigrants entering the country from Mexico. The authors of, Return to Aztlan: A History of the Mexican American Experience, give a good description of this problem.

> In the past few years the economy of Mexico has not been good. Jobs have been scarce. As the number of young Mexicans needing jobs grows, the ability of the government to provide jobs has gone down. The number of young people in Mexico who exist in small villages with no jobs and no income is growing. To these young there seems only one hope -- to go north of the border into the United States. They believe there are jobs here which pay better than jobs in Mexico. They know that education through high school for themselves and their families in the United States is free for everyone. They think that health facilities are available for all. El Norte seems to be a golden opportunity.
>
> To the young and to the adventurist, and to people unable to earn a living in their native land, the desire to travel to El Norte for work is hard to resist. The trip is not too difficult. The border is long and hard for the Americano guards to protect. There are even groups organized to help Mexicans sneak into the United States. They promise to help smuggle aliens across the border for a fee. Often these groups take the Ilegales's money but provide little real help with the crossing. A few groups have been known to rob the Ilegales of their belongings at the border. Mexicans who live near the border even travel in the U.S. legally with a visa. Then they just disappear into crowds of Mexican Americans who live in cities in the Southwest. Border guards and immigration authorities catch only a handful of the many who enter this country illegally or who stay illegally. It has been estimated that between 6 and 10 million Ilegales live in the United States now. Some authorities believe the number is far greater. Two Ilegales disappear into the United States for every one caught.
>
> The Ilegales create many problems for this country. It is believed that they take jobs from American citizens who need work. Government statistics indicate that some Ilegales are receiving much aid and social services from the government. This includes welfare money, food stamps, free medical service, and education.
>
> Most American citizens have become aware of the growing number of Ilegales in this country. Because of the problems they create, many Americans are becoming hostile toward all Mexicans, including Mexican Americans. Many Mexican Americans who have

been in this country for years and who have been contributing citizens to the society are now feeling the resentment of many Anglos. Also, many Mexican Americans in the U.S. have poor relatives living in Mexico. They are under pressure from their relatives to aid them in coming to the U.S., legally or illegally.

To add to the many problems, a large number of the Ilegales send the money they earn back to their villages in Mexico. The Mexican government does not disapprove of such a situation. However, the government of Mexico is concerned about the hard feelings being generated by the whole problem of the Ilegales.

To combat what is seen to be the growing problem of Ilegales, the government of the United States has taken some actions. Border patrols have been expanded to try to stop the flow of aliens northward. Some 800,000 prospective Ilegales were caught in 1976 and returned to Mexico. The President of the U.S. has spoken out about the Ilegales problem, and has suggested that policy needs to be set up to deal with the situation. This could represent the first step in a national effort to stem the tide of immigrants. No one is certain what can and should be done.

Some Anglos and Mexican Americans believe that the Ilegales are not a problem and do not represent a threat to the U.S. They point out that for the most part the Ilegales in this country are working at jobs not wanted by U.S. citizens, who consider these jobs too hard, too dirty, too tiring, or too lowpaying. It has also been pointed out that working Ilegales pay taxes to the United States which are deducted from their paychecks. These taxes may offset the cost of services used by the Ilegales. Since Ilegales are hiding from the law, they tend to behave like model citizens, fearing that police interference in a single fight or accident could bring exposure as an illegal.

Clearly, there are two sides to the story of the Ilegales. As long as the United States is so rich and Mexico is so poor, the attraction of the possibility of jobs and welfare is going to lure more of Mexico's young people. How many of these Ilegales can be absorbed into the United States is yet to be discovered. Because of the long common border, the U.S. and Mexico must learn to live and work together to insure the prosperity of all citizens of both countries.[1]

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[1]Alan Riese and Beverly W. Rogers. Return to Aztlan: A History of the Mexican-American Experience. Cambridge: Educators Publishing Service, 1979, pp. 130-131.

UNIT 27

IMMIGRANTS

I. Objectives: The students will be able to:

A. List positive and negative factors of illegal immigration of Mexicans into this country as a measure of reading comprehension.

B. Describe the effect on the U.S. economy if all illegal immigration from Mexico were completely stopped, and all illegal aliens now in this country were permanently forced to leave, to develop the cognitive process of application.

C. Explain what they would do if they were a poor, unemployed Mexican young person, living in Mexico, and given the opportunity to enter this country illegally to develop the cognitive process of synthesis, and the attitude of empathy.

II. Learning Experiences

A. After reading the student materials entitled, "Illegal Immigrants," have students list the positive and negative factors of illegal Mexican immigration into the U.S. The teacher should list these responses on the board.

B. In a class discussion, have students describe the possible consequences for the U.S. economy if all illegal immigration from Mexico were completely stopped, and all illegal aliens in this country at the present time were forced to leave. Have them give reasons for their answers.

C. In a written essay, have students describe what they would do if they were a poor, unemployed Mexican young person that was given the chance to enter this country illegally. Make sure they give reasons for their responses. After finishing, a few students should read their essays to the class.

UNIT 28

THE RESERVATION SYSTEM

There are numerous Indian reservations in the Northwest. However, there is often much confusion about the legal status of Indian reservation land and the Indian people that live there. In his book, Indian American, Murray L. Wax clears up many of these misconceptions.

> Historically, a reservation was a region of the country which was reserved by treaty for the Indian people so as to eliminate their presence from other areas that Whites were beginning to exploit. To control and "civilize" the Indians, the reservation was placed under the jurisdiction of an Indian Agent representing the authority, and supposedly the interests of the U.S. Government. Having at his disposal both military and judicial powers, as well as control of rations, the Agent was a petty tyrant who might be benevolent but was often self-serving. Over the years, the authority of the Agent has been limited, reduced and clarified as his duties and powers have been more clearly defined by stature and tested in the courts. Today the Agent is the highest local representative of the B.I.A., and the authority of that agency is now generally interpreted as being based upon Anglo-Saxon conceptions of trusteeship. In other words, the land (and sometimes the money) of many Indian persons is held in trust for them by the U.S. Government.
>
> Older conceptions of the status of Indians and Indian reservations are slow to disappear. Once there were notions that Indians were wards of the federal government - incompetent like minor children or feebleminded. There were also beliefs that Indians did not pay taxes, or could not purchase alcoholic beverages, or were confined to their reservations (and might not leave without official permission). It would be wise . . . to discard these notions as historical relics. Legally speaking, Indians today are citizens of the U.S., as well as of the particular state wherein they reside, and are entitled to all of the privileges and rights, and subject to all the duties and responsibilities, of other citizens, including taxes, service in the Armed Forces, and obedience to pertinent federal and state law. Certain kinds of taxes cannot be assessed on Indian lands, but this is because they are held in trust by the federal government, not because they belong to Indians; if the land is removed from its trust status, it automatically becomes subject to ordinary taxation. The sale of alcoholic beverages is forbidden in some reservation areas, but at the present time the prohibition is by area, not by ethnicity, and its source is a specific, locally enacted statute. Indians are the targets of special federal programs, and they do in some areas suffer the special disabilities of the impoverished and the uneducated, but these are socially based and not juridically grounded.

Generally speaking, the legal status of the Indian tribes has been thorny. The tribes were regarded historically as separate nations, and treaties were concluded between them and the United States, or between them and state governments. From this position as separate and autonomous nations, the tribes became classed as domestic dependent nations and for a long time preserved some of the corresponding legislative and judicial powers. Yet at the same time the Federal Congress assumed the power to legislate on tribal affairs and to abrogate treaties whensoever it suited. To sum up a tangled situation, we can note that the recent tendency of the Courts and Congress has been to erode still further the remaining Indian rights established under treaties (note, for example, that the courts did not sustain the rights of the Tuscarora against the Power Authority of New York State when the latter proposed to preempt and flood lands which had been guaranteed by treaties of great authority). The result of these processes has been to leave to tribal governments a set of powers somewhat similar to a reduced and subordinated version of state government, or, an enlarged version of county government. So far as federal programs are concerned, the residual rights and privileges tend to be rationalized more on the grounds that Indians are impoverished than that they are entitled to special considerations by virtue of the particular provisions of specific historical treaties.[1]

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[1]Murray L. Wax. Indian American. Englewood Cliffs: Prentice-Hall, 1971, pp. 65-66.

UNIT 28

THE RESERVATION SYSTEM

I. Objectives: The students will be able to:

A. Define the role of the first Indian agents and today's Indian agents as a measure of reading comprehension.

B. Discuss the possible reasons for the present legal status of Indian tribes, with supporting evidence to develop the cognitive process of application.

C. Describe what they would do to smoothly run the Yakima Indian Reservation, with supportive reasons for their decisions, to develop the cognitive process of synthesis.

II. Learning Experiences

A. After reading the student materials entitled, "The Reservation System," students will define on paper: (1) The historic role of the first Indian agents. (2) The role of today's Indian agents.

B. In a class discussion, have students solve the following problem: "List the possible reasons for the present legal status of Indian tribes, with supportive evidence." The teacher should list these reasons on the board as a focus of the discussion.

C. The class should be broken up into groups of three for a role play simulation. Each group member is to assume the role of an Indian on the Yakima Indian Nation Tribal Council in charge of administering the Yakima Indian Reservation. The Tribal Council is faced with the following hypothetical situation: The reservation's deer and elk herds are becoming depleted due to the large numbers of legal hunters, and illegal poachers. At the present time, the Yakima Indian Nation allows non-Indian hunters to hunt reservation deer and elk after purchasing a special non-Indian hunting license. Sale of non-Indian hunting licenses is an important source of income for the tribe. After discussing the situation, each group will decide on a course of action and describe that decision on paper with supportive evidence. After writing their decision, each group will share theirs with the class. A discussion of each solution should follow.

UNIT 29

UNDERSTANDING MODERN INDIANS

Your Indian Understanding Quotient

1. All American Indians receive benefits from the U.S. Government. Yes___No___
2. Indians do not have to pay taxes. Yes___No___
3. Reservation lands are held by tribes in a tax free status. Yes___No___
4. Some Indians are not "officially" Indians. Yes___No___
5. Indians have the highest infant mortality rate in the nation. Yes___No___
6. All tribal government decisions must be reviewed by the Bureau of Indian Affairs. Yes___No___
7. The Indian has the lowest average family income in the country. Yes___No___
8. Indians are all alike. Yes___No___
9. Indians are free to live wherever they wish. Yes___No___
10. There are more than 250 reservations in this country. Yes___No___
11. Unemployment for Indians is ten times as high as for White people. Yes___No___
12. Indians are five times more likely to have tuberculosis than other citizens of the U.S. Yes___No___
13. About 2 percent of all land in the U.S. is Indian land. Yes___No___
14. The U.S. Government has broken over 400 treaties with the Indians. Yes___No___
15. Alcoholism is a major health problem among the Indian people. Yes___No___
16. There are no BIA schools and no Indian Health Services hospital in the State of Washington. Yes___No___
17. Indian children are less likely to find discrimination in public schools located near a reservation. Yes___No___

18. One of the first conditions specifically asked for by Indian tribes in their treaties was education. Yes___No___

19. Indian children often fail because teachers expect little from them. Yes___No___

20. No Indian has ever been the head of the Bureau of Indian Affairs. Yes___No___

21. The Indian Claims Commission is a special tribunal established by Congress to consider claims of Indian tribes against the U.S. Yes___No___

22. Indians who hunt or fish away from their reservation or "usual and accustomed places" buy hunting and fishing licenses and are subject to the same regulation as non-Indians. Yes___No___

23. Only Federal and tribal laws apply on an Indian reservation unless Congress has provided otherwise. Yes___No___

24. For many years, Indian tribes could not hire a lawyer without the approval of the Federal Government. Yes___No___

25. Indians did not believe land could be bought or sold or owned by any one person. The land and its resources were a gift of nature to be shared by all. Yes___No___

26. Even most urban Indians dream of someday returning to their reservations. Yes___No___

27. Tribes differ as to their membership requirements. Yes___No___

28. Indians lose many of their rights and governmental services when they leave their reservations. Yes___No___

29. Indians cannot sell, lease or mortgage Indian property without approval of the BIA. Yes___No___

30. Some 35,000 Indian children are still sent to BIA boarding schools. Yes___No___

31. For many years, teaching or speaking native Indian languages was forbidden and punishable in BIA schools. Yes___No___

32. Dropout rates for Indian children are twice the national average. Yes___No___

33. Indian children need an education which helps them function as an Indian as well as to compete and cope in the White man's economic structure. Yes___No___

34. Passive resistance and withdrawal express the Indian's silent defiance against overwhelming odds. Yes___No___

35. BIA schools have usually worked closely with Indian tribes, parents, and Indian scholars. Yes___No___

36. Contrary to our history books and movies, it was the White man who institutionalized the practice of scalping. Yes___No___

37. In the Indians' tribal form of government, no mechanism existed to force the leader's agreements on his people. This was not understood by the White treaty makers. Yes___No___

38. Treaty Indian fishing in Washington takes more than 100 percent of the total salmon catch each year. Yes___No___

39. History books reflect racism when they term White victories "battles" but Indian victories are labeled as "massacres." Yes___No___

40. Indian treaties did not give Indians anything, they merely reserved rights for the Indians that they already had. Yes___No___

41. Concern for the preservation of the salmon is implicit in the Indian heritage. Yes___No___

42. Indians rely more on group pressures and disapproval to enforce their tribal codes than they do on force and punishment. Yes___No___

43. Treaty tribes were dealt with as foreign nations and treaty tribes continue today with the legal status of separat nations within the U.S. Yes___No___

44. For the American Indian, survival as an Indian is as basic a legal and human right as "individual freedom" is to the non-Indian. Yes___No___

45. The Constitution of the State of Washington still denies voting rights to "Indians who do not pay taxes."[1] Yes___No___

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[1]Leighanne Harris and Willard Bill, eds., op. cit., pp. 3-83-3-84.

UNIT 29

DECLARATION OF INDIAN PURPOSE

In June 1961, over 400 Indians representing ninety tribes met in Chicago and issued a "Declaration of Indian Purpose." This excerpt is from its conclusion.

> In the beginning, the people of the New World, called Indians by accident of geography, were possessed of a continent and a way of life. In the course of many lifetimes, our people had adjusted to every climate and condition from the Arctic to the torrid zones. In their livelihood and family relationships their ceremonial observances, they reflected the diversity of the physical world they occupied.
>
> The conditions in which Indians live today reflect a world in which every basic aspect of life has been transformed. Even the physical world is no longer the controlling factor in determining where and under what conditions men may live. In region after region, Indian groups found their means of existence either totally destroyed or materially modified. Newly introduced diseases swept away or reduced populations. These changes were followed by major shifts in the internal life of tribe and family.
>
> The time came when the Indian people were no longer the masters of their situation. Their life ways survived subject to the will of a dominant sovereign power. This is said, not in a spirit of complaint; we understand that in the lives of all nations of people there are times of plenty and times of famine. But we do speak out in a plea for understanding.
>
> When we go before the American people, as we do in this Declaration, and ask for material assistance in developing our resources and developing our opportunities, we pose a moral problem which cannot be left unanswered. For the problem we raise affects the standing which our nation sustains before world opinion.
>
> Our situation cannot be relieved by appropriated funds alone, though it is equally obvious that without capital investment and funded services, solutions will be delayed. Nor will the passage of time lessen the complexities which beset a people moving toward new meaning and purpose.
>
> The answers we seek are not commodities to be purchased, neither are they evolved automatically through the passage of time.
>
> The effort to place social adjustment on a money-time interval scale which has characterized Indian administration, has resulted in unwanted pressure and frustration.

When Indians speak of the continent they yielded, they are not referring only to the loss of some millions of acres in real estate. They have in mind that the land supported a universe of things they knew, valued, and loved.

With that continent gone, except for the few poor parcels they still retain, the basis of life is precariously held, but they mean to hold the scraps and parcels as earnestly as any small nation or ethnic group was ever determined to hold to identity and survival.

What we ask of America is not charity, not paternalism, even when benevolent. We ask only that the nature of our situation be recognized and made the basis of policy and action.

In short, the Indians ask for assistance, technical and financial, for the time needed, however long that may be, to regain in the America of the space age some measure of the adjustment they enjoyed as the original possessors of their native land.[2]

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[2]Ibid., p. 3-49-3-50.

UNIT 29

UNDERSTANDING MODERN INDIANS

I. Objectives: The students will be able to:

A. List three reasons why Indian lifestyles have changed since the dominance of white people, as a measure of reading comprehension.

B. Explain what today's tribes would like the role of the U.S. Government to be in relation to Indians, as a measure of reading comprehension.

C. Be familiar with the major problems facing local Indians today, to develop attitudes of empathy, and the cognitive process of evaluation.

D. Measure their knowledge of current Indian problems to develop the cognitive process of comprehension.

II. Learning Experiences

A. Have students complete student materials entitled, "Your Indian Understanding Quotient." Compare student responses with the correct answers in a class discussion.

B. After reading, "Declaration of Indian Purpose," have students answer on paper: (1) List three reasons why Indian lifestyles have changed since the dominance of White people. (2) Explain what today's tribes would like the role of the U.S. Government to be in relation to Indians.

C. Invite an adult Indian tribal member to be interviewed by the class. Students should conduct the interview for the purpose of gathering data to answer the question: "How can we evaluate the major problems facing local Indians?" Have students develop their own data gathering questions so that the focus question can be answered. Students should test out their questions on each other before the actual interview. After the interview, allow students time to organize their data to answer the focus question. In a class discussion, have students present their evaluation of local Indian problems.

UNIT 30

ARTHUR A. FLETCHER

I. Objectives: The students will be able to:

A. List all of the "firsts" as a Black-American, accomplished by Arthur Fletcher, as a measure of listening comprehension.

B. Discuss what would happen to Black-Americans if all of Arthur Fletcher's programs as Assistant Secretary for the Department of Labor were accomplished, to develop the cognitive process of application.

C. Describe which policy proposed by Fletcher as Assistant Secretary for the Department of Labor will result in the greatest good for the greatest number of people, with supportive reasons, to develop the cognitive process of evaluation.

II. Learning Experiences

A. After reading to the class the biography of Arthur A. Fletcher, (Charles Moritz, ed. Current Biography Yearbook, 1971. New York: H. W. Wilson, 1972, pp. 133-136), have students list all of the "firsts" as a Black-American accomplished by Arthur Fletcher. These answers should be put on the board.

B. Discuss with the class what would happen to Black-Americans if all of Arthur Fletcher's programs as Assistant Secretary for the Department of Labor were accomplished. Have students give reasons for their answers.

C. Have students describe on paper which policy proposed by Fletcher as Assistant Secretary for the Department of Labor will result in the greatest good for the greatest number of people, with supportive reasons. Answers should then be shared with the class.

UNIT 31

YASSER SEIRAWAN

I. Objectives: The students will be able to:

A. List all of the tournaments won by Yasser Seirawan as a measure of reading comprehension.

B. Describe the influence of Victor Korchnoi on the career of Yasser Seirawan with supportive reasons, to develop the ability to interpret information.

C. Discuss the chances that Yasser Seirawan will be world champion by the age of twenty-five with supportive reasons, to develop the cognitive process of evaluation.

II. Learning Experiences

A. After reading to the students the article entitled, "Yaz, the Benighted," (C. S. Kirby. Pacific Northwest. April 1982, pp. 14-15), have students list all of the tournaments that Yasser Seirawan has won in his career.

B. In a class discussion, have students describe the influence of Victor Korchnoi on the career of Yasser Seirawan. Have students give reasons for their answers.

C. In a concluding class discussion, have students describe the chances that Yasser Seirawan will be world champion by the age of twenty-five. Have students give reasons for their answers.

UNIT 32

RACIAL & SEXUAL STEREOTYPING IN MEDIA

I. Objectives: The students will be able to:

A. List examples of racial and sexual stereotyping to measure comprehension of basic terminology.

B. Develop a set of guidelines that can be used to detect sexual and racial stereotyping.

C. Identify examples of racial and sexual bias on TV, in popular music, or in magazines and newspapers using the previously mentioned guidelines, to develop the cognitive process of evaluation.

II. Learning Experiences

A. Have students list examples of racial and sexual stereotyping in a class discussion. The teacher should list these responses on the board.

B. Using the examples listed on the board, have students develop four or five general guideline statements that can be used to detect sexual and racial stereotyping. The teacher should write these guidelines on the board. Students should copy them.

C. Students should use these guidelines to identify examples of racial and sexual stereotyping in the media.

1. Assign one-third of the class to view three TV shows. Have them view all kinds of shows including cartoons.

2. Have one-third of the class listen to popular music and consider the way that women are portrayed in the lyrics. (Racial groups may not be identifiable in pop music.)

3. One-third of the class should bring in ads and cartoons from magazines and newspapers that are examples of racial and sexual stereotyping.[1]

D. Have students present their findings in oral presentations.

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[1]Eileen Abrams. A Curriculum Guide to Women's Studies for the Middle School: Grades 5-9. Old Westbury: The Feminist Press, 1981, p. 14.

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In the specific area of Northwest history there is a definite need for additional texts that are bias-free in regard to racial and ethnic minorities and women. Student learning experiences like those provided in this project need to be updated on a regular basis to keep current with the ever-unfolding role of women and racial and ethnic minorities in the history of the Northwest.

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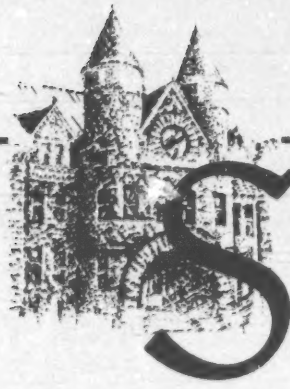

SPI

DR. FRANK B. BROUILLET

Superintendent of Public Instruction

Old Capitol Building, FG-11, Olympia, WA 98504

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